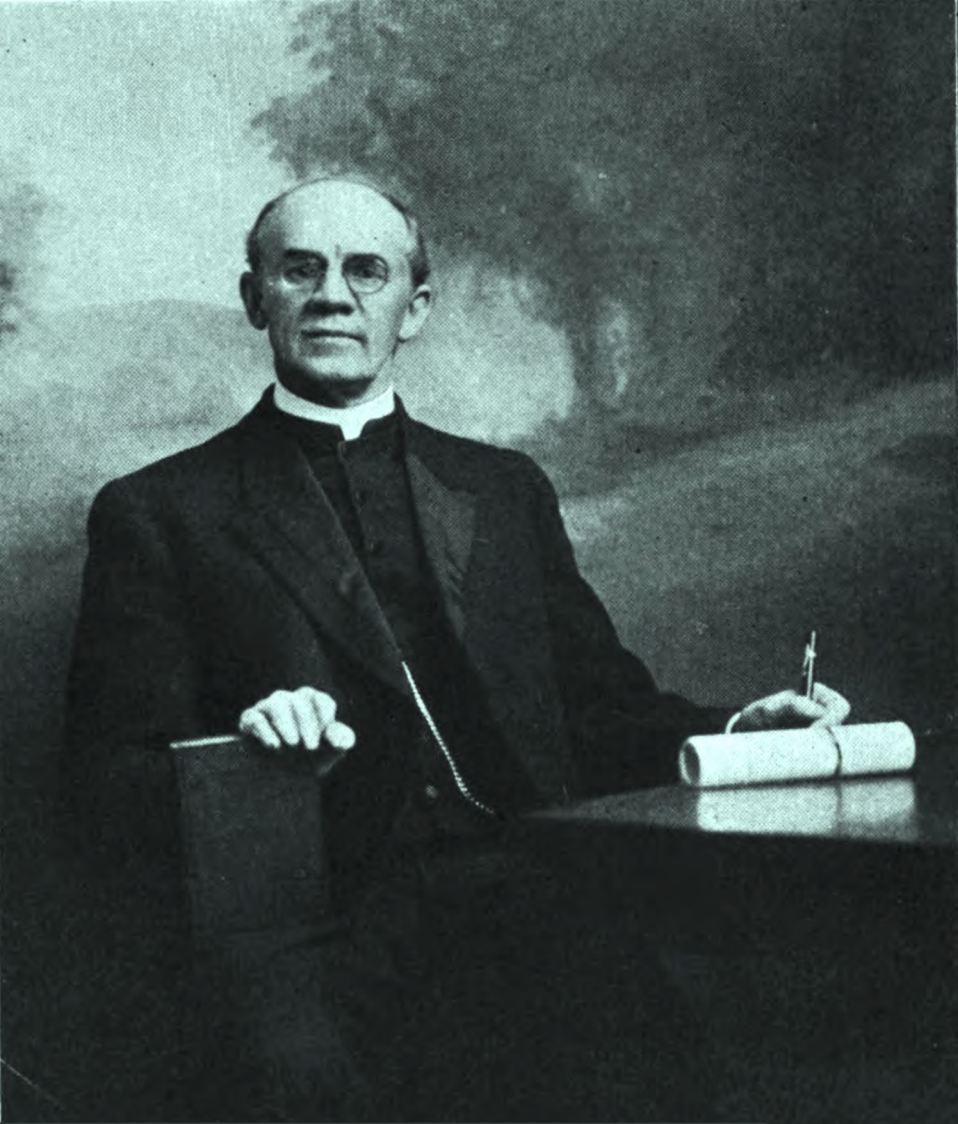

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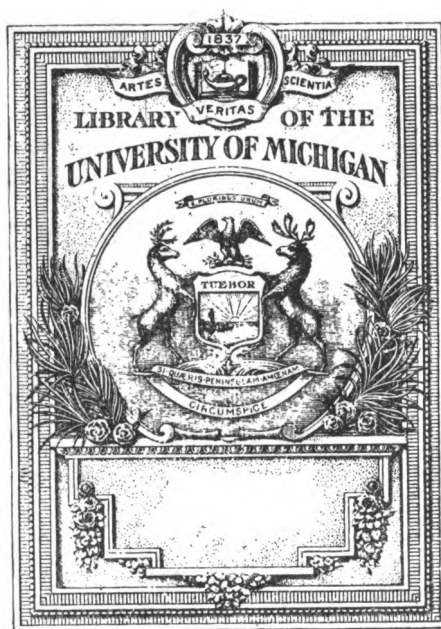
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Dodging the Commandments

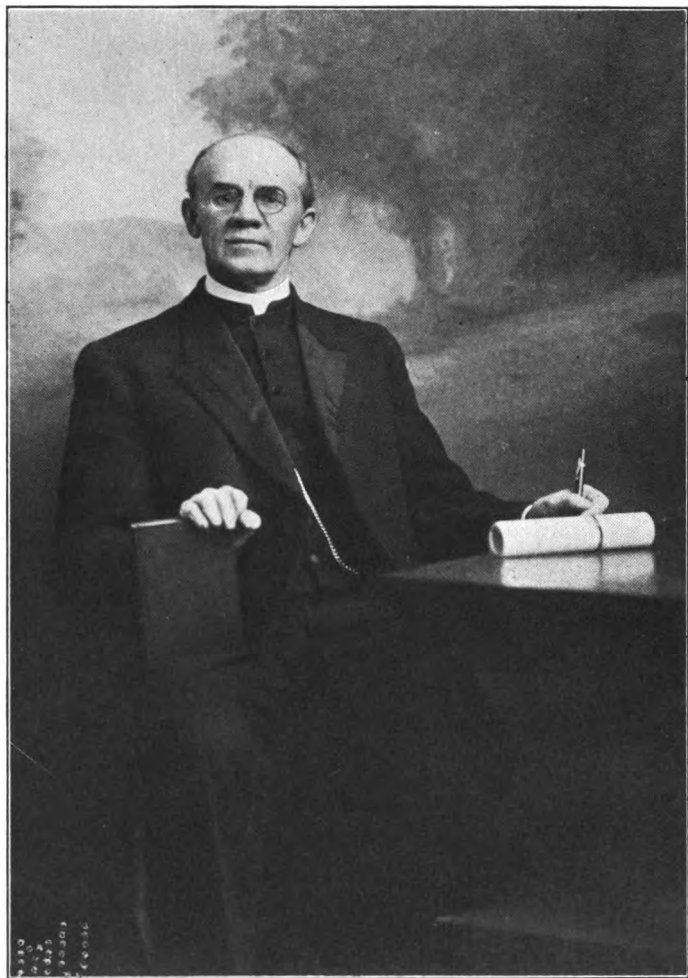
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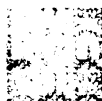
Dodging the Commandments

By

WILLIAM JUDSON HAMPTON, D. D.

Author of "The Shrike Invisible,"

"The Ecclesiastical Scrapheap," Etc., Etc.



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To My Children,

*William Judson, Jr., Verdon Boyce, Edith Miriam,
and James Webb Hampton, this little volume is
affectionately dedicated.*

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FOREWORD

In this volume there has been no studied effort to present a series of sermons on The Ten Commandments. We have tried to avoid doing that very thing. We have sought to place the emphasis, not on the academic, but on the practical and common. A book of sermons on the Commandments would be read by but few professionals, and it might be that they would be the ones who would need it the least. Sermonic divisions and subdivisions are eliminated. A sermonic earmark would be considered a downright handicap to the influence of the book, such as we have had in mind. Centering at the heart of each Commandment is a great, burning truth, from which radiate other truths of somewhat lesser value. These truths easily bear upon the modern problems of today. Every Commandment admits of modern application.

That there is need of such a book admits of no doubt. One great publishing house admitted that not for many a moon had their house published a work on the Commandments. We wonder why. Is there no demand for such a work? Is the task formidable? Has it become unpopular to keep the Commandments? Are they so well kept that no special emphasis today is required? These questions are pertinent to the task before us.

At the rapid pace of modern twentieth-century living there is danger lest we drop them from our lives. They stand like giant sentinels, casting their shadows directly across our pathway, but we glide by them so swiftly we fail to notice them. The "Block System," set at the danger signal, is hurriedly passed by or ignored alto-

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gether. As a consequence, we find awful wrecks all along the course of life. God never intended that the Commandments should serve as a hindrance to the happiness and liberty of His people. On the contrary, they were calculated to enhance joy and insure safety. We are particularly desirous that our busy laymen, who have brain-racking problems to solve, who live at a time when clear-thinking was never more required, who must face the most fascinating as well as the most dangerous of temptations, shall read with interest these ancient Ten Words, in their application to the problems of the twentieth century.

WILLIAM JUDSON HAMPTON.

Belvidere, New Jersey, 1915.

SOME MODERN GODS

Thou shalt have no other gods before me. Ex. 20:3.

SOME MODERN GODS

Rev. G. Campbell Morgan was once asked this question: "Were the ten commandments written by the finger of God, without human intervention? If so, how did Moses dare to throw them down and break them, knowing that God had done the carving?" And this was his answer: "Yes, the ten commandments were written by the finger of God, without human intervention on the first tables, which also were made by God without human intervention. The second time the tables were prepared by Moses, but written by God. Ex. 34:1. The question how Moses would *dare break* them is unimportant in comparison with how man can *disobey* them. Moses' act was an impetuous act of righteous jealousy for law. The first law inscribed on tables of stone forbade idolatry. There in the valley he saw the people worshipping a golden calf; and forgetful for the moment, in all probability of the mere detail of the tables, with a rush of feeling born of disappointment and anger, he cast the tables from his hands." This is the view of the origin of the ten commandments, by this well-known orthodox exegete. It is an interpretation that may be safely introduced in the pulpit, and recommended for home study. It is well-grounded on a rock.

In this first commandment, we are informed that God shall not only be the supreme object of man's worship, but more than that, the *only* object of worship. The announcement of such a commandment must have seemed strange to the surrounding heathen nations, for all, other than the Hebrews, were idol worshippers. And this nation, tho' signally blessed in having God as school-master, was constantly falling into idolatry.

Just here we need to pause to inquire, What is an idol? Not necessarily something material, as wood or stone, or moulded metal. Neither sun, moon or stars, or some living creature. An idol is that which is supremely loved. It may be gold, or fame, or power, or beauty; or pleasure. Idolatry has its seat in the heart. And this something dethrones God, and becomes a substitute for Him. With this understanding of idol worship, this commandment easily admits of modern interpretation.

Every man needs a god, and there is no man but that has one somewhere in his heart, or his life. There is a shrine in which there is a deity whom he worships. Voltaire is quoted as having once said, "If the human heart had no god, it would have to invent one." And in this truth seems to be imbedded the secret of idolatry. Where the supreme and only God is unknown, a god or gods are invented to answer to the innate crying needs of the human soul. When Paul was in Athens he found an altar dedicated "to the unknown God."

This perhaps is the very significant reason why there is found in these commandments no law against atheism. Man's mind is not atheistically inclined. The opposite is true. The natural bent of the mind is toward a Supreme being. This is evidenced in the fact that no nation has ever been found but that had at least some crude form of worship. The proneness of the mind is not toward atheism, but toward polytheism, or gods many. It is as natural for a human being to feel after God as for the clinging ivy to feel after a support. Just as hunger and thirst drive a man to seek after that which will satisfy, so soul hunger compels him to seek after something to worship. We find this to be appar-

ent at once, that the moment man drops God out of his life he at once substitutes something else.

The three gods chiefly worshipped by the ancients were Moloch, Baal, and Mammon. The worship of Moloch was cruel. Children were cast into the arms of this god to be burnt up alive. We shudder as we think of it. But think of the lives of children that are being sacrificed to Moloch in this enlightened age. Think of the childish feet that are put in the tread-mill of labor. 2,500,000 children are employed in our factories and mines in the United States under 16 years of age, 25 regiments of 1,000 each are employed in our coal mines, 80 regiments of 1,000 each are employed in our textile factories, and 20 of these regiments, 1,000 in each, are children under 12 years of age. And from this source alone, there are sacrificed to Moloch, if our physicians are to be believed, annually 100 babies' fingers.

"Do you hear the children weeping, oh, my brother ;

Ere their sorrow comes with years ?

They are resting their young heads upon their mothers,

But they cannot dry their tears."

Baal was the god of Beastiality, and impurity. Jezebel, the painted and powdered Queen of the Hebrews, a woman accustomed to the low, licentious life of the Orient, had 450 prophets of Baal. The worship of this idol took with the people like wildfire. Temples everywhere were erected to him, and images everywhere set up. And that god is worshipped today. That god breaks up the modern home. That god is back of the modern divorce system. That god is one chiefly worshipped by the actor and actress of the modern theatres. That god is the one chiefly suggested by the modern suggestive theatrical

play. Revelations of social vice in New York City, and other cities, by recent investigators, almost beggar description. Man, worshipping at the shrine of a fallen Venus.

Mammon, the god of gold. How the worship of this idol is getting hold of the lives of men. New emphasis needs to be placed on this commandment, giving it a modern application. Perhaps there is more need of enforcing this commandment than at any time in the history of the world. There are Mammon worshippers in every town. The rage and craze today is for gold. Men will stoop to almost anything in order to procure it. They will perjure themselves, and stoop to dishonesty, and even take men's lives. A business is chosen, without regard to its evil associations, simply because there is money in it. The business conscience of today is altogether too frequently deplorably weak.

Is a man free from the law because he is a Christian? How may a man be free from the law? Court seasons come and go, and thousands of people in our country scarcely know when. They have never been haled before the court. The mailed hand of the law has never been laid upon them. They say they are free from the law. But in what sense is this true? Simply because *they have kept the law*. Law exists all the while. Suppose some night, one who thus boasts of his freedom from the law, should set fire to his neighbor's house, or steal his chickens, how quickly he would discover that law exists. A man is free from the law when he keeps the law. In like manner, a man is free from the law of the ten commandments when he keeps them. The moment he breaks them, he becomes amenable to the law, and must deal directly with God. Not with an earthly court,

but with the supreme court of heaven. If God had declared anywhere that these ten commandments had been superseded by others, or had been wholly, or even in part, repealed, the case at once would be different. But we find nowhere any such evidence. They are just as much on the statute book today as ever. Jesus came not to nullify one. But He declares that He came to fulfill the law. And in reference to this law He says, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind," and again, "Thou shalt worship the Lord thy God, and Him only shalt thou worship."

When Jehovah is unknown He cannot be worshipped. Ignorance of Him is therefore the only excuse that would justify one in breaking this commandment. He who knows Him, how tremendously responsible, in not worshipping Him. Idol worship was never more sinful than today, because of the increase of light that has come into the world since Jesus came. Time was when people did not understand the thunder and the lightning. The clouds were peopled with demons and gods. One could scarcely censure people who would worship a sun-god or a fire-god. The Garden of the Gods was so called because it was once the worshipping place of the North American Indian. In the echoing cave could be heard the voice of the Great Spirit. And in the fantastic forms he saw the images of his divinities. With but little stretch of the imagination, one readily sees in these strange rock formations, what must have appeared weird to the superstitious Indian. But today the scientists and geologists have revealed the truth. Mysteries of the earth and the air have been solved. Old-time superstitions have been exploded, and thus, flooded with the

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light of the Truth, we have no excuse for the practice of idol-worship.

Have we no other god before us? If the true God is compelled to go into the shadowy background, well might we ask this question, and be concerned as to the answer. The Romans were willing to admit any god to the Roman Pantheon. In this, we are told, lay the secret of the persecution of the early Christians. They would not accept a place for Jesus Christ, among the gods of the Roman Pantheon. Napoleon is said to have entertained the idea of having separate temples built in Paris for every known religion, so that the stranger with his own peculiar mode of worship would have a place of worship when he visited the city. Such plans would be directly opposed to this commandment. "Thou shalt have no other gods before *me*."

"Break down every idol,
Cast out every foe,
Now wash me and I
Shall be whiter than snow."

**FALSE FORMS AND SUPERSTITIOUS
RITES**

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Ex. 20:4, 5, 6.

FALSE FORMS AND SUPERSTITIOUS RITES

An injunction is served upon those who make use of false forms in worship. The worship of God is spiritual in character. This is the insistent teaching of the Holy Scriptures. Satan makes frantic efforts to keep us from worshipping God. If he can get us to set up an idol or an image in our hearts, and worship that instead of God, he has accomplished his purpose. He cares not what the substitute may be,—worship of the Bible, the crucifix, the Virgin Mary, the church, anything, if only he can keep us from the worship of the true God. Can one find anywhere any other worship countenanced than that of the true God?

We read how the three Jews, Shadrach, Meshach and Abednego, refused flatly to bow down and worship the golden idol, which King Nebuchadnezzar had commanded all to worship under penalty of death for disobedience. They were seized, cast into the fiery furnace, but the Lord miraculously preserved them from the flames. In Revelations, John the Beloved is described as about to fall down and worship an angel sent from heaven. The angel at once rebuked him, "Worship God." This is the persistent command of the Scriptures. If an angel from heaven is not to receive our worship here, how preposterous to worship a picture or an image. Indeed it is much more than that. It is a sin.

This commandment does not teach us that God forbids the use of pictures and drawings and works of sculpture altogether. There are those who go to the extreme in the matter, refusing even to have any paintings or drawings in their homes, or statuary of any description. They claim that such paintings and representations of persons and things would be breaking this commandment. Then

there are those who do not believe in church ornamentation. They do not believe in ornamental windows representing Bible scenes. They claim this to be a violation of this second commandment. But God gave Moses directions of the exact opposite character—did this, too, under the shadow of Sinai, where this commandment was given to the people. He gave direction that two figures of cherubims wrought in gold were to be placed in the Holy of Holies, immediately over the ark of the covenant in the tabernacle. And between these two cherubims the Lord took up his abode. Figures of the cherubim, also, were wrought in richest needlework over the inner curtains of the sanctuary, and on the borders of the garment of the High Priest, as he went into the holy place to minister, were figures of bells and pomegranates. So all this adornment of the tabernacle, and the robe of the High Priest, was done under the direction of the Lord himself. God would never direct a thing to be done which was in direct violation of this commandment.

The teaching of Scripture is, that *God is a spirit*, therefore he cannot be represented by an image or a figure. There are three persons in the Godhead,—Father, Son and Holy Ghost. Who could produce an image or a drawing to represent the Trinity? It baffles description in words. How much more difficult to describe by means of a figure or a drawing. It is absolutely impossible. An artist can paint a life-like picture of a human being on canvas, or a sculptor can make an excellent representation out of marble. But no man can draw an image of his soul, or of his spirit, or of his will, or of his affections. And yet these are just as truly real as the hand that pens these words or this book which reproduces thought through the agency of cold type. We

cannot image electricity or gravitation. Job says, "He hangeth the earth upon nothing," i. e., no visible support. The universe is governed by certain physical laws. And altho' no painting can be made of these physical laws, they are just as real as the material objects they govern. In like manner, God cannot be imaged. Such representation must result in degradation. A man is greater than anything he ever produced. Mind is the greatest thing in the world. We speak of it as a "thing" because of its reality. Plato is greater than his highest philosophies; Newton greater than his discoveries; Shakespeare greater than his dramas, and Raphael greater than the Transfiguration. So the folly of image worship is revealed. The image made by the hand of man, and worshipped by others, is less than the mind that conceived it. This was the lesson the sacred writers sought to teach the people.

He has a wrong conception of God who imagines or believes that an image or a picture helps him in fixing the mind on God. God can be conceived only spiritually. Jesus taught that "They that worship Him must worship Him in spirit." Neither ritualism nor images nor pictures will assist us. Spiritual communion will bring God near to us, and that is what we need. G. Campbell Morgan has certain hours of the morning in which he refuses to be disturbed. He seats himself in his study. He places his Bible before him. And in another chair immediately before him he thinks of Christ as being seated, near enough to hear his communings with him. And thus he talks with Christ as friend with friend. And the Holy Ghost opens up the Scriptures to him. And he brings forth truths new and old out of the Holy Scriptures.

Devout Roman Catholics, and Catholics not so devout, are violators of this second commandment. They declare that they do not worship the image, but the God behind it. They do not worship even the crucifix, but the crucifix helps them think of the Christ. That is what is forbidden in this commandment. We are told that in Westminster Abbey there are many vacant niches where images once stood. They were removed, not because they were statues, but because lamps were placed before them, and people had become accustomed to kneel before them and worship them. That was breaking this second commandment. The Roman Catholic church is responsible for keeping her people in gross ignorance and superstition. This church teaches her people to worship and reverence all sorts of superstitious relics. We read that a bone which was supposed to be part of the anatomy of St. Ann was possessed of miraculous healing virtue. And bits of wood, enough to make many crosses, are revered and worshipped because a part of the cross on which Christ died. Dr. Buckley in his book, "Travels in Three Continents," tells of seeing hundreds of persons kissing the chain which was supposed to have bound the Apostle Paul. And at the spot where Paul was beheaded his head, in falling, made three bounds, and three fountains of water at once sprang up. Here monks did a thriving business, selling rosaries and drinks at ten cents per glass. Near by was found an impression in the earth which had been made by the foot of our Lord, fully one-eighth of an inch deep. All sorts of frauds are practiced upon the people by priests and monks and others high in the Roman Catholic church, regardless of the fact that such practice is a violation of this second commandment.

The world has no picture of Christ that has been handed down to us from the time of His disciples. No one knows how Jesus looked when upon earth. Artists and sculptors both flourished centuries before Christ. Phidias was a famous Greek sculptor who lived 500 years B. C., and Polygnotus was a famous Greek painter who lived at practically the same time. But tho' the artist and the sculptor flourished, the face of Christ has not been preserved. Perhaps God withheld the hand of the artist and the sculptor because man might be tempted to worship the representation of the Christ rather than the spiritual Christ. The only picture that is exact is one in word colors painted by Isaiah, "His visage was so marred, more than any man, and his form more than the sons of men." Still we know nothing about his features, the color of his hair, or eyes, his weight, or his stature. But we do not need him imaged. If we have a full-oiled picture of the Christ adorning the chambers of the soul, *that* is enough. If we know God, know Him as the fathers of Israel knew Him, and as the beloved John knew Him, why, *that* is enough. Then we will need no priest to whom we shall confess our sins,—confess to them because they know God so well,—confess to them because they would teach us to reverence them and fear them more than we do God. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Such is the way Jesus sums up the whole matter,—and *that is enough*.

3

THE GANGRENE OF LANGUAGE

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20:7.

THE GANGRENE OF LANGUAGE

What gangrene is to the flesh, that is what profanity is to the character. Profanity recommends to no one. It is a moral sore. It eats into a man's moral nature just as a canker eats into the flesh. Paul likens profanity to gangrene, as a canker. In II Timothy he writes concerning those who are thus afflicted in these words: "Their word will eat as doth a canker," or gangrene. Now, if this be true, it points to a disease. A disease that eats, and spreads, and grows, and carries death with it. Those who have watched the development of profanity as it becomes a fixed habit of speech know that all this is true. It is a disease; it spreads, and it carries with it death. It is a vice almost universally prevalent. The only place where profanity is not heard is in a heathen country. I have read of a missionary who was bringing his son, who was born in a heathen country, back to the home land. On the deck of the steamer one day some passengers used profanity. It was in the presence of this son. The missionary informed those men, born and reared in a Christian country, that that was the first time his son had ever heard profanity. The Jew had the most profound reverence for the name of God. We are told that the covenant name of God was held so sacred by them that it was never mentioned among them, except once a year, when the High Priest, on the Day of Atonement, went into the Holy of Holies.

Profanity is an offensive nuisance. The people of a town or city would protest against the locating of a soap factory in the centre of a public park. It would be considered a nuisance, offensive to both sight and smell.

Profanity is equally as offensive. It is downright repulsive to those who must hear it. An unoffensive public must often listen patiently to a man who unloads his grist of vocalized filth. Our authorities close up that which is pronounced an offensive nuisance. In like manner ought these offensive sewers of profane speech to be checked. Now and then we hear of a man or woman who has had the godly courage to rebuke those who profane God's name in public, and occasionally a policeman uses the authority of the law that is vested in him, to put a stop to the practice.

What motive can one have in using profanity? It yields no profit, and gratifies no appetite. In the pursuit of other sins and vices, certain advantages are hoped to be gained. The dishonest man expects gain. Herein is his motive. The drunkard pleads his appetite. The thief at times pleads hunger, and the sensualist, lust. But the man who curses expects no gain. He simply insults God, and bids Him defiance. He deliberately swallows the bare hook of God's wrath.

This language which has been styled "The language of fiends" is on the increase. We are told that more women swear today than ever before. In ordinary conversation many thoughtlessly, and even flippantly, take God's name in vain upon their lips. Think of a woman—a mother, wife, or daughter, becoming an accomplished swearer! We are even told that some women have an idea that it emphasizes their independence; it is a sign of emancipation from sex bondage. Who would not rather think of a woman's lips as clean in this respect?

It is not rare to hear members of the church swear. Who would want that sort of a church member to offer prayer when one was dying? But *that sort of a church*

member would have no prayer to offer, under such circumstances. A swearing church member! Profanity of the street and the barroom and the brothel is bad enough, but infinitely worse is profanity of the church. We have come to expect to hear profanity and blasphemy in the slums, and when heard there it is repulsive, but blasphemy of the church is sacrilegious.

Who has never heard a little child swear? What a pity! Who is responsible? He who sets a bad example must expect to hatch out mischief. A gentleman of refined ways was asked why he did not send his children to Sunday school. Just then a troop of children passed by coming from a Sunday school session. Some of them got into an altercation. Soon terrific oaths began flying. The gentleman listened, and then turned away with an air of disgust, saying, "If that is a sample of your Sunday school crowd, excuse my family from taking part." But he reasoned falsely. Those children had not learned to swear in the Sunday school. In that language of the children, we had an index pointing to the character of the home training and street associations. A Sunday school teacher only with very great difficulty succeeds in blocking out of a child's mind in one hour, what six days of the week had crowded in. When adults lead in the pace, it is not strange that children should venture to follow. It is bad enough when an old hardened sinner stoops to profanity, but how much worse when the gangrene of profanity drags its slimy trail over the fresh, clean soul of a child. That is truly abominable.

In a certain kind of literature profanity is all too common. The cheap, trashy novels of the present day are flooded with this moral gangrene. Certain writers think it smacks of smartness to embellish (?) their stories

with profanity. Dash and color are added when the low speech of the coarse crowd is introduced. Then it is used on the stage, and Christian people listen to it—even laugh at the coarse joke of the so-called end man who resorts to profanity to make his speech attractive. Who can have reverence for Almighty God who hears His name referred to in a coarse, joking manner?

How absolutely unnecessary is the habit. Think of the good men you have known who have never blasphemed God's name. With what grace and ease they speak. Children are always safe in listening to their conversation. One knows he will not need to apologize for their speech in the presence of refined company after their departure. It has never been necessary for them to add the oath to their vocabulary.

But the lame excuse is made that many who are profane are not wicked; it is simply a case of thoughtlessness. But is that an excuse for a violation of one of God's laws? Thoughtlessness? Some swear so often that it has become to them a second nature. They do not know when they have sworn. They do not know for what reason. John Bunyan was so profane, prior to his conversion, that one day he was rebuked for his profanity by a vile woman of the streets. He felt so humiliated that this proved to be one of the steps that led to his conversion.

Profanity has always had bad associations. Everyone will concede that it is the language of those who have a shady character. It is heard most prolifically in the saloon and the gambling den and the brothel, among thieves and those who are irreligious; in fact, among those who have no reputation to lose. One of the most difficult things in the world is to part company with a

bad reputation. Profanity is condemned for the company it keeps.

It is a direct insult to Almighty God. We have had men apologize to us for using profanity in our presence. The apology was proper enough. Mr. Moody says when he was in the army he frequently heard men swear and curse. When some godly woman would pass along the ranks looking for her wounded son not an oath would be heard. Those men would not swear before their mothers or sisters or wives. But think of it! They had more respect for them than they had for God! The old law of Sinai stands unrepealed. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him *guiltless* that taketh His name in vain." "Are you guilty?" thunders forth the law. The answer comes swiftly in a tremendous chorus from a million throats, "Guilty." "The Lord will not hold him *guiltless*." Do we read that? Then he who is of profane speech is sentenced already. He has no need to await his fate. He knows it now. Sentence has already been pronounced.

There are those who are very solicitous as to their conduct,—especially a conduct that is on dress parade. On such occasions their behavior is with the grace of a Chesterfield. It is well to watch conduct, for conduct is in reality character that is projected into activity, or active life. But one needs to go farther back than that, tho' that is significant, and Emerson one time said, "What you are speaks so loud I cannot hear what you say." Speech is an index to character. There are those who move with the grace of a Chesterfield, but their speech is as sulphurous as fiends. But one needs to go even farther back than speech. Back, back until he comes to the chamber of the soul, the sanctum sanctorum of

this life—the “thought” chamber. Here we touch that which gives character and shape to speech and conduct. The Scriptures declare “As a man thinketh in his heart, so is he.” Here we have the man. A good many good-looking people are deformed on the inside. The inner life affects the entire output. It affects speech and conduct. The hypocrite may prune his speech and groom his conduct on occasion, but the man remains the same. David spoke wisely when he said, “Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.” Culture begins with the Thought. Its blossom is Speech. Its fruit is Conduct.

4

THE SOUL'S PARLOR DAY

Remember the Sabbath day to keep it holy. Ex. 20:8.

THE SOUL'S PARLOR DAY

In the opening chapters of the book of Genesis we find reference to a seventh day. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all His work which God created and made." Gen. 2:2, 3. From this it would seem evident that forever after God intended that this day which he had blessed and sanctified, should be especially adapted to benefit the human race. Historical allusions are not only found in the Old Testament, but also in Pagan literature. How could there have been such allusions among such people had the human race not been in possession of a Sabbath day? Humboldt says, "We find the cycle of the seven days among the Hindus, the Chinese, the Assyrians, and the Egyptians, and which Lee Gentil observes is followed by the greater part of the nations of the old world." Scalinger says, "The septennial division of time was in use among the Orientals from the remotest antiquity." La Place says, "The week is perhaps the most ancient and incontestable monument of human history." In the Scriptures, God gave Noah notice of a seventh day (Gen. 7:4-10). Noah released the dove from the ark at intervals of seven days (Gen. 8:10-12). When Jacob died Joseph made a mourning feast of seven days (Gen. 50:10). It is impossible to account for this ancient institution among a most remote people, except as it came from the institution of the Sabbath in the Garden of Eden.

When the law was given on Mt. Sinai one of the Ten Commandments was, "Remember the Sabbath day to keep

it holy." This commandment, then, ranks in importance with the other nine. No one imagines that the commandments "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," have been repealed. They are just as binding today as ever. Civil law supports them. In what sense are we justified in minimizing that one which says "Remember the Sabbath day to keep it holy"? Everyone will concede that the other nine are moral in character as well as binding. This is likewise moral in character and binding. The Old Testament refers to the Sabbath in such a way as to show that they classed it with the other ten commandments. Undoubtedly during all these centuries the Jews kept this holy day. At the time of Christ the Sabbath was strictly observed by the Jews. They had their Jewish synagogues. On the seventh day they met together for public worship, and in their temples Moses and the prophets were publicly read and expounded. Jesus was brought up in a strict Jewish home. His parents were very devout. He was taught to attend the services of the sanctuary. At twelve we find him in the temple. This he continued to do until in after years he was driven from the Jewish synagogue. If Jesus had divine knowledge concerning other things, then he had concerning the holy Sabbath. In precept and example he gave His sanction to this day.

After the resurrection of Jesus the day was changed from the seventh day of the week to the first day of the week, and from that time the day has been known as the Christian Sabbath. God does not distinctly command the change to be made, through the sacred writers; neither do the apostles write expressly about such substitution. But the change has the silent sanction of Jesus.

On the first day of the week, the day Christ arose from the grave, the disciples would meet together for worship, and on this day Jesus would honor them with His presence.

If the Holy Sabbath came not from God, who did originate it? It must have had a beginning at some time, and by somebody. Could it have come from man? Are there certain unmistakable evidences of divine authorship? We believe the latter to be true.

Sinful man as we everywhere see him, or know him, would be wholly incompetent to conceive of such a thing as a *Holy Sabbath*. Man, as we read of him, at any time in the history of the human race, would not be able to conceive of such a thing as the *Holy Sabbath*. It would be impossible for a race of people far removed from the influence of Christian civilization, to conceive of such a thing as the *Holy Sabbath*. There would be nothing *within* the heart of sinful man to conceive of it, and nothing *without* to suggest it.

The Sabbath would never originate in the heart of the selfish, the rich, or the powerful. They would scarcely consent to such a thing, much less originate it. It would free laborers and slaves of one-seventh of their time. As it now is, we find that these very people are seeking to wrest it from the laboring man. In many instances powerful corporations hold a club over the head of the employed and say, "Work seven days or lose your position." What must he do? What can he do? A wife and children must be supported. And altho' human nature cries out for relief, and conscience cries loud and long against such a scheme, in the end he must yield. The Christian Sabbath could never have had

its origin in the heart of the selfish, the rich, and the powerful.

The Holy Sabbath is associated with some of the most sublime ideas made known by revelation, or even possible to human thought. It is associated with the creation of the world, with the ten commandments given on Mt. Sinai, with the resurrection of our Lord, with the outpouring of the Holy Spirit, and symbolic of the rest of heaven. What an arch! Reaching with one wing from the creation of the world, sweeping thro' the ages, towering above the centuries, until with the other wing it sweeps into the lap of eternity. Is it possible for such a thought to have had its origin in the breast of sinful man?

God pledges Himself to supply all our needs. Does man need the Sabbath? Does he need a seventh day? It matters little from what angle we study man's needs, we find he needs a seventh day.

He needs it for the opportunities which it affords for religious instruction. The knowledge of religion cannot be procured mechanically, it cannot be inherited, as one comes into possession of bonds or mortgages. It is attained through instruction. Upon such instruction, the Holy Scripture insists. And the Holy Sabbath is man's opportunity. Without it, what becomes of man's chance for religious instruction. Without the Sabbath our churches would be as silent as the tomb. With the encroachments made upon it by prevailing social customs, by pleasure seekers, by the selfish, the day is fast becoming secularized. The majestic King of Days has not only his throne and sceptre endangered, but his very existence is imperilled. Smothered under a huge blanket, the Sunday newspaper, over his prostrate form rides a giddy

throng, in automobile, trolley, and excursion train and boat, all on pleasure bent. We sometimes wonder will anybody be left to people the Lord's temple.

But there is a physical turn given to this commandment which is to be profitable not only to man, but also to beast. Cattle are especially mentioned in this commandment. Here is a by-law governing an ancient Society for the Prevention of Cruelty to Animals. It has been determined that not only a man, but an animal, will do better work, be more healthy, live longer, on a six-day régime than on a seven. The experiment has been made—both as it affects man and an animal. Rest one day in seven or suffer is Nature's inexorable law. The scientists teach us a practical lesson. When steel is under constant strain or pounding, the atoms gradually change their relation and position, and disintegrate. The steel becomes rotten. But if that steel has an occasional rest day, something gradually draws these atoms back into their normal condition, and the life of the steel is prolonged. That law pervades all nature. The Lord's day is a holy pause. On that day the Lord enters the portal of the soul, and by His sacred touch repairs the waste and the mischief wrought on the physical, moral and spiritual being during the six work days. Physicians have learned that many of the diseases nowadays are caused by the microbe. Much time is spent in trying to eliminate the microbe. Science and history agree in finding that the deadly microbe that has bred death among the nations of the earth is the microbe of Sabbath desecration or neglect. In 1793 the Sabbath was blotted out of existence in France. This was followed by a reign of terror never before or since equalled in the history of the world. Blood flowed in streams. No

man's life was safe. In 1806 Napoleon restored the Sabbath, but France has never gained her foothold among nations. Thirty-five or forty years ago a tourist in France could not tell one day from another. On Sunday stores were open and buildings erected, the same as any other day. One hundred years ago England and France stood abreast among the nations of the earth. But when France wiped out the Sabbath she nearly wiped herself out of existence, while, on the other hand, England belts the globe.

How shall the hours of the Sabbath be spent? The Sabbath in the past was associated with great and joyful events. The Sabbath is really of the nature of a festival. It should be a day of joy. Bidding us lay aside our garments soiled with toil. The manner of the observance of the Sabbath should be determined largely by its end. Is the end of the Sabbath physical? If it is, then let it be spent in physical culture. Have baseball games played on the Sabbath. Patronize the golf links. Form tennis clubs. Build halls where our youth shall be trained by competent physical instructors, until our youth shall be the peer of the ancient Spartans! Is the end of the Sabbath intellectual? Then let a lyceum and free schools and free libraries be opened in every town and city on the Sabbath. Let them be thronged. The more the better, for is not the end of the Sabbath intellectual? Is the end æsthetic? If it is, then let us go where we can listen to fine music, and frequent art galleries. Is the end social? Then let us make calls on the Sabbath, and attend fashionable dinner parties. Is the end communion with Nature? Then let us walk in the fields, and thro' the woods, and by the streams, and listen to the singing of the birds, and the hum of the insect.

Do we believe any of these things to be the chief end of the Sabbath? No. The chief end of the Sabbath is religious. If such is the case, how should it be observed? It is to be kept HOLY. Here is the keynote to the proper observance of this commandment. Holy! Remember the Sabbath day to keep it HOLY. This is the end designated by God. *Not the only end. But the highest end.* There are others. Ends lower and ends higher. A brisk walk thro' the woods, or by a peaceful stream may be just what the tired, troubled brain of the business man needs, as a lower end, to bring the physical man in condition to best serve God, according to the highest end, of keeping the Sabbath day holy. The same may be true of a quiet and friendly talk with a neighbor. Communion of souls, leading to communion with God. The lowest end, always, to be kept subservient to the highest end, "Remember the Sabbath day to keep it holy."

5

THAT HOME OF YOURS

Honor thy father and thy mother, that thy days may
be long upon the land which the Lord thy God giveth
thee. Ex. 20:12.

THAT HOME OF YOURS

Present conditions are not particularly flattering, with reference to the observance of this commandment. The immediate outlook is not propitious. Paul wrote years ago, "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents, unthankful, unholy, without natural affection*, despisers of those that are good." It would seem as tho' those days were now here. Certain it is, gross disrespect is now evidenced toward parents.

The first four commandments have reference to our relations to God. The last six have reference to our relations to each other. And this first commandment of the last six begins at exactly the right place, viz.: the home. If the home be wrong, everything else will be wrong. The phrase, "There is no place like home," carries with it but little significance to many children nowadays. The more popular rendering today would be, "Every place other than home." Unwholesome companionships, the city streets, moving picture shows, immodest theatrical posters, and a host of other things have an attractive power over the mind of children, luring them away from home. They have ransacked every nook and corner for miles round about, and turn in reluctantly toward home when there is no place left for them to go. It is not surprising that with home ties surrendered disrespect for parents should grow apace. And when that sort of child becomes the man or the woman, the demoralizing effect will at once be pronounced. It will be seen in the church and evidenced in the citizenship of the nation.

This commandment begins with a noble word, viz.: honor. No better word could be found in the English language. It has a broader meaning than the word "obey." It is always proper for a child to obey, but that obedience is prompted thro' a sense of fear, not prompted at all by love or respect. A slave obeys a taskmaster, but it is thro' a sense of fear. If he does not, he knows the lash is ever ready to descend upon his unprotected back. But he who "honors" honors not thro' fear, but is prompted by love, and respect, and even veneration. This commandment therefore never loses its forcefulness, but it is applicable to the relationship which exists between offspring and parent throughout life. The time finally comes when the child need not obey its parents. When the son or the daughter reaches maturity, when they go out into life to forge ahead for themselves, and are thrown upon their own responsibility,—then they must choose and act for themselves. But no time ever comes when a son or daughter should cease to honor their parents. And yet it should be said that the parent whose life has been of such a character as to produce a sense of shame or disgust toward him in the community life, has forfeited by right the honor that would naturally be due to him.

The commandment states that honor shall be paid equally to mother as to father. The Old Testament goes on record as a most ancient work of literature, that equally honors manhood and womanhood. It is the one insistent claim of the book. When heathen nations heard of this law how it must have shocked them. By them, woman was abased. She was a slave, a chattel, a bit of property. She is still considered in that light by many Pagan and heathen countries. Wherever the Bible has

been introduced, and its teachings accepted, it has meant the enfranchisement of womanhood. This has been one of the most glorious fruits of the gospel of Christ. Mr. Moody says that he once saw one of the prettiest girls in Jericho sold in exchange for a donkey. But the reading public of today is more or less familiar with the revolting treatment girls and women have received from the hands of man in Pagan or heathen countries. The Bible has always honored and defended womanhood. It has a pre-eminent place among all ancient literature in this respect. The honor that has come to woman was never more pronounced than at the present time.

It would seem strange that there should be any relation between one's temporal conditions, whether prosperous or unprosperous, and the keeping or breaking of this commandment. Whether one honors his father or mother or not, how should that have any bearing on one's future prospects? Yet we read, "Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth." Here are two important considerations, "well with thee," and "live long," both of consequence to those who honor their parents. How the Jews must have pricked their ears as they heard these words pronounced. To them the highest good meant *material prosperity* and *long life*. This commandment, therefore, was a good one to them, if the result was these two things. It is not difficult to show that a good, loving son generally turns out better than a refractory son. He who is respectful to his parents in the home, and obeys with a glad heart, is prepared already to be respectful to those who may employ him when he goes out into the world. He has also learned

the first lessons essential to good citizenship,—obedience to and respect for the laws of his country.

Disobedience or disrespect have been the first steps in the downward career of many a son or daughter. Agreeing thereto is that word of Scripture which reads, "Cursed is he that setteth light by his father or his mother." Joseph G. Robin, the ex-banker, who repudiated his own father and mother in open court, furnishes a striking modern example. Where is Joseph G. Robin now? Unless his term of imprisonment has expired, eking out a miserable existence on Blackwell's Island in a penitentiary, a common law breaker. He who reflects will find that one's well-being or material prosperity is connected in some way or other with the manner in which this commandment has been fully and voluntarily observed.

But how can it possibly have any bearing on one's length of life? Much every way. Perhaps not so well understood then as now. Perhaps Moses himself did not then understand that phase of it. One of the discoveries of the present day is the fact that *mind* has very much to do with one's ill-being or well-being. He who has worked himself up into a violent passion has consumed a tremendous amount of energy. While the storm is on, there is extreme physical agitation, the whole body shows evidence of it. The flesh trembles. The cheek pales. The breath comes quick and fast. Clear-headed thinking out of the question. When the storm subsides what follows? Extreme physical lassitude or weakness. He whose mind is calm and tranquil, whose heart is filled with joy and gladness, has no such handicaps of life to confront him. There has been no unnecessary consuming of energy. A quiet power tends to prolong life. There is a constant soothing effect which reacts

on one's physical being. These things today are simply well-known psychological facts. Dr. Newell Dwight Hillis in his book, "The Quest for Happiness," says: "The time has come for us to recognize that worry can poison the mind as fatally as prussic acid can poison the body. Indeed the medical schools of tomorrow must reckon with the mental causes of diseases as truly as with microbes. * * * Fear can sting like a scorpion, and torment like a scourge. Fear is an enemy that sits in the window of the soul, and manufactures lies, and listens for troubles." He then proceeds to show the effect of worry and fear upon the physical organism. He does not add anger and passion. But the effects are equally disastrous. We are, in a measure, indebted to Christian Science for turning the attention of the minds of the people to the blessings that result from a peaceful, tranquil mind.

Rev. G. Campbell Morgan has given a delightful interpretation to that passage of Scripture which relates to the lost Christ, and the parents finding him in the temple. A running comment follows. Jesus kept this fifth commandment. Sometimes we say that we know nothing about those silent years of Jesus when he was between the ages of 12-30. But the Scriptures say, "He went down with them and came to Nazareth and was subject unto them." He set the example of true filial love. He honored his parents. One day Joseph and Mary lost Jesus. When finally they found Him they gave Him to understand how concerned they had been over their loss. They told Him they had sought Him sorrowfully. In the answer of Jesus there are those who try to read rebuke, and even try to inject disrespect, when he said, wist ye not that I must be about my Father's busi-

ness?" But it seems rather, that in the words of Jesus, there must have been that which sounded like the sweetest music to her soul. Instead of rebuke, we find a volume of suggestion as to religious training that Jesus had received at the home of this Jewish mother. "Mother, *you* surely know where to find *ME*." You who have taught me to respect and love the Lord's temple. You should know just where to go to seek me. For this inclination I am responsible to your good training. There came a time, however, when Jesus Himself was compelled to cease always to obey His mother. Undoubtedly when dangers threatened, and the way became harder, she endeavored to dissuade Him to adopt some course less fraught with danger. But while now, He could not always obey, He never ceased to honor that mother. In His last hours He made provision for her comfort, by consigning her to the care of His beloved disciple, John.

The sons, Joseph and Absalom, furnish examples in contrast, of the observance or the breaking of this commandment in actual life. After Joseph became mighty, with an abundance of resources at his command, he could not rest satisfied until he had brought his old father down into Egypt. Joseph was now the greatest man in Egypt, Pharaoh alone excepted. He was arrayed in finest garments. He wore Pharaoh's ring, and a gold chain about his neck. Others were compelled to bow the knee in his presence. Yet he must have the old gray-haired father with him to make his joy complete. He might easily have reasoned. Father is old-fashioned. It would never do to bring him here. His dress is out of style. His speech would be ungrammatical. He would make dreadful mistakes in polite society. And then, he

thinks I am dead. Was this the way that son reasoned? No. Now he has him with him. He must go even further. He must introduce him to Pharaoh. And a prouder son never lived than Joseph when he stood with Jacob, his father, in the presence of the king, and proudly said, "My father." The honors that had come to him were in no small way connected with the honor he had always paid his father. He had kept this commandment.

We turn briefly to Absalom. We find him usurping the throne, and trying to bring about the death of his father. But the worst comes to Absalom. He himself is killed. And his death nearly broke the heart of the father, who still loved him. But Absalom is forever after held in ignominy. And we are told that whenever a Jew passes by his grave he hurls a stone at the grave of this sinful and irreverent son. No one is too young to honor his parents, no one ever becomes too old to honor them.

6

"KILLING FOLKS OFF"

Thou shalt not kill. Ex. 20:13.

“KILLING FOLKS OFF”

In the revised version, the text runs, “Thou shalt do no murder.” This differs from the old translation in thought. He who murders kills, but one may kill, and not commit murder. The Holy Scriptures recognize such a distinction, and God provided expressly for the safety, not of the murderer, but for the one who killed “unwittingly,” as the Scripture text says, or “unintentionally.” For the latter, six cities of refuge were provided. Three were on one side of the river Jordan, and three on the opposite side. But he who proved his innocence did not escape punishment altogether. He was compelled to remain within the walls of the city of Refuge, until the death of the High Priest. In this way, God taught the people the sacredness of human life.

We may have been associating this commandment with the hangman’s noose, and with the guillotine, and with the electric chair. How can we give this commandment a practical turn outside of those limitations? But we will soon see that there is no commandment more frequently, thoughtlessly, and painfully violated than this one, and none more practical than the one under consideration. While the revised version admits the translation, “Thou shalt do no murder,” we believe it also has this wider significance, “Thou shalt not kill.” Life is held altogether too cheap, tho’ no actual intentional murder is contemplated.

The commandment is not intended to forbid the taking of life in self-defence. Great caution must be exercised, and when done, only as a last resort. There was a law laid down by our Lord, that should a thief be smitten, that he die, the deed was pardonable. And Jesus un-

doubtedly had reference to this very thing when he said, "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Civil law at all times has justified the taking of human life in self-defence.

This commandment does not forbid capital punishment. In fact, the Scriptures have always been considered as favoring capital punishment. God so directed in the Old Testament Scriptures, and Jesus taught the same thing in the New. To Noah, after the flood, God said, "Whoso sheddeth man's blood, by man shall his blood be shed."

Suicide has always been considered self-murder, provided the person who slew himself was rational when the deed was done. As stated in the discussion of the fifth commandment, "Length of days" was considered the highest good by the orthodox Jew. In our Declaration of Independence, "Life" is named as one of the inalienable rights! No instance can be found in the Scripture record of a good man committing suicide. The nearest to it was Saul's armour-bearer. We read of five persons who took their own lives. Every one seemed perfectly rational when the act was committed. It would pay one to take up a Bible dictionary and read what sort of persons these were. It would be something of a revelation. The list runs, Saul, King of Israel; his armour-bearer; Ahithophel, the traitor; Zimri; and Judas Iscariot. As the Christian ideal becomes more clearly defined, humanity will see that to take life in any way is morally wrong. The time will come when wars will cease. This, one of the burdens of Scripture prophecy, and capital punishment will be done away. There

are many today who have a revulsion of feeling at the propriety of turning loose the electric currents of a thunder-cloud into the helpless body of a human being, even at the stern behest of the law. Pagan philosophers of former days, and atheists of more modern times have advocated the propriety of suicide. But in the eyes of the law, it is looked upon as an offence punishable by law.

"Thou shalt not kill," surely applies to him who is the cause of the death of his brother thro' criminal negligence. In Christian lands, life is altogether too cheap. Mr. Moody quotes H. L. Hastings as follows: "A friend of mine visited the Fiji Islands in 1844, and what do you suppose an infidel was worth there? You could buy an infidel for a musket, or for \$7.00 in money. And after you had bought your man, you could do with him what you pleased. You could feed him, starve him, work him, whip him, or eat him. They generally ate them. But if you should go there today, you could not purchase a man for \$7,000,000. No men are for sale there now. What has brought about the change? What has brought about this difference in the market price of humanity? Twelve hundred Christian chapels, scattered over the islands, tell the story." So much for the Fiji Islands. But here in Christian America the life of a human being is becoming cheaper every year, instead of becoming of greater worth. We have an industrial army of 34,000,000 souls. A yearly toll is exacted in the shape of 36,000 deaths. Annually there are 2,000,000 accidents, 500,000 of which are serious, more than were slain or wounded throughout the whole Russo-Japanese war. Then added to the above, there are 3,000,000 cases of illness due to controllable sanitary conditions. All this in

Christian America. Every 16 minutes, somewhere in our country a worker is killed at his task. We hear much about the conservation of forests, lands, minerals, and water. But what about the conservation of human life? What about the man or woman, or child run down by the automobile going at a terrific rate of speed, and the occupants riding away, leaving their bleeding victim along the roadside? What about the victims of lead-poisoning in our potteries? What about the victims of what is termed "phossy-jaw" in our match factories? What about the helpless victims of fire-trap factories? The sickening revelation is made too late, after hundreds of lives have been sacrificed to the god of greed. Then we learn of those who deliberately sell diseased meat, and of those who sell adulterated food-stuffs, and drugs. And last, but not least, of the licensed saloonkeeper whose wine or whiskey has maddened the brain of a husband or father, and who goes reeling to his home, to take the life of a helpless wife, or little children. Truly this commandment is capable of a modern interpretation and application in Christian America.

"Thou shalt not kill," but certain sections of our country have taken the liberty of amending this commandment. The "amendment" is in the shape of an "exception," and the "exception" refers to the man with a dusky skin. In certain sections of the South lynching is organized murder. There is a race hatred in the South, and in certain sections of the North, that almost out-generals Russia in her hatred of the Jews. Said Rev. Otto Brand in a sermon delivered in the Methodist Episcopal church at Belvidere, N. J., "Consider that Coatesville affair of a few years ago. What a fine story that made for Admiral Togo, the hero of a nation we

are pleased to call heathen, who was visiting here at the time, to take home with him as one of the reminiscences of Christian America! Consider what effect it must have had upon his countrymen! Saying that in a state, named after a pious, peaceful Quaker, a negro, held in custody in a hospital, was seized by a violent mob, bandages torn from his healing wounds, and he, strapped to his cot, was thrown into a fire and burned to ashes." Almost every state in the Union has stained her soil by this crime. Men burned at the stake, not for an attack upon woman, but because the victim happens to have a dusky skin. We are burning black men at the stake for assaults upon the women of the south, and forget that there are 2,200,000 mulattoes in the country having white fathers. Truly enough to make the overrighteous white man hang his head in disgust. It is astonishing what progress the black man has made during the few years he has had his liberty. He has made his mark in the professions and the trades, and in politics, and in the educational world, graduating with honors from our leading universities and colleges. He is a patriotic citizen. At the last General Conference one of its members, a distinguished colored man, in pleading in behalf of his race, said, "The negro has never failed to answer the call of his country in the hour of peril. The negro was the first to shed his blood for the perpetuation of this government. The negro has never been guilty of shooting a bullet thro' the flag of his country. The negro has never organized a mob. The negro has never led in a strike. Yet, despite this show of loyalty and patriotism, we feel ourselves to be a people without a country, and a people without a flag."

Yes, "Thou shalt not kill." But there are different

ways of getting an "undesirable" out of the way. One need not blow out his brains with a bludgeon, or shoot him thro' with a gun. Hanging about the place is an old person, called unlovingly, father or mother. The machinery is pretty well worn out. The roses have long since vanished from the cheeks. We find battle-scars, left there by time, instead. Abuse and neglect and ingratitude will do the work just as effectually as the bludgeon or the gun. The way, more roundabout, but the end the same. An aged mother eking out a miserable existence in a rich son's home, heard him say one day to his fashionably dressed wife, "Eighty years old and not dead yet." The heartbroken mother, crushed in spirit, soon took to her bed. She was dying now. The ungrateful son was seated by her bedside. Memory was now getting in its innings. He thought of his childhood days. He thought of the sacrifices that mother had made for him, and of the care she had bestowed upon him. He thought of her many anxious moments for his welfare, and of the joy that had come to her soul when days of prosperity had dawned upon him. Then he thought of the growing coldness and indifference he had manifested toward her. And as he thus thought, he wept. Little wonder that he did. The mother opened her eyes. She seemed to understand all. The son begged her forgiveness for his heartlessness. It was quickly granted and the wearied spirit of the mother had as quickly departed to be forever with the Lord.

If those who were killing off husbands and wives and fathers and mothers were executed in public, there would surely be funerals from some homes that we would never suspect. Killing by the inch! What frightful cruelty! What a death to die! That of slow torture.

Cutting out the tongue. Gouging out the eyes. Severing the ears. Snipping off the fingers. No vital organ touched. What a mercy when at last death comes. But listen! Killing by inches. Crowding out the life of a father or a mother, a husband or a wife, inch by inch, little by little. Do not send your loved ones to sleep on pillows stuffed with thorns, and then weep crocodile tears over their casket and make the air heavy with the fragrance of flowers. Heaven is not far away, and undoubtedly the departed spirit is near enough to see the hollow mockery of it all. Give them roses now. Give them a kiss now and then. When their strength is departing, supplement that weakness with a strong right arm.

**UNCHASTITY—THE WORM . BENEATH
THE BARK**

Thou shalt not commit adultery. Ex. 20:14.

UNCHASTITY—THE WORM BENEATH THE BARK

Everyone today demands that all things shall be pure. The water we drink must be pure. The individual drinking cup must take the place of the common cup in all public drinking places as well as at the table where the sacred elements of Holy Communion are dispensed. The food we eat must be pure, as well as the house in which we live, and its environment. We abhor a language into which has been dragged vulgarity and obscenity. We demand pure habits, pure hands, pure air, and pure gestures. But the purity most to be desired is heart purity.

It is desirable that the body be pure. We make effort to have it so. What is more beautiful than the human form, well proportioned, with the glow of health and youth upon the face. Pure blood, pure breath, pure complexion, good health, all worthy and to be desired.

But a pure mind is even more to be preferred than a pure body. Better to have impure blood than impure thoughts. Better to have a bad complexion than a diseased imagination. He whose mind is pure, will have pure intellectual tastes. Good books and good papers and a pure art always preferred.

But most important of all is heart purity. The heart is the citadel of life. It is life's throne chamber. "As a man thinketh in his heart, so is he." A French surgeon once said, "The brain of certain animals can be removed and they will perform their functions in a certain modified way. But when the heart is removed, life goes with it." A pure heart is the holy of holies in the temple of virtue. It is sensitive to the touch of sin, yes, even more

than that, like the horse scents danger from afar. One has thus defined a blush, "A blush is Nature's alarm at the approach of sin, and her sure testimony to the dignity of virtue." Such heart purity cannot be described. Mr. Beecher once said, "The beauty and purity of youth, once stained, can never be restored to its original purity." A blushing flower impearled with the dews of early morn, if shaken, can never have its fresh, sparkling beauty restored, tho' drops of pure water be sprinkled upon it by delicate fingers. Heart purity is even more sensitive than that.

The seventh commandment is the most delicate one to either talk about before a public assembly or to attempt to write about. He who does either should possess the essentials of a chaste soul. But we fear that a false modesty is responsible for the lack of a proper consideration of this commandment before a public gathering. Are we excusable for passing it by when there is no sin that assumes today a greater magnitude than the sin of unchastity? Secret sinning has been styled, "Cracking the commandment." It is possible to so crack a costly vase that it cannot be detected. But if this be done again and again some day the vase will go to pieces at a touch. When we find some one falling suddenly into some shameful sin, we are pretty sure to discover that it has been preceded by numerous "cracked" commandments.

Job likens unchastity to a fire that consumes to destruction. Is this true? Ask a physician, and he will inform you how it affects the entire physical organism. Even the bones and the blood are affected by its blighting touch. Ask the psychologist. One who studies mind. He will tell you how it affects the mental powers. He

will tell you how unchastity reaches out its tendrils and takes hold of a man's mind, beclouding it, befouling it and oftentimes the result is lunacy. Then ask the phrenologist. One who studies the face. Charles Lamb and Daniel Webster saw nothing complimentary in the face of Byron, the poet. Dr. Wm. V. Kelley says it was a face with "a lickish leer of a lecher lurking around the lips." Women have a keen insight into character thro' the face as a window. Victor Hugo once said, "That woman has *insight* where man has only sight." She can tell at a glance whether the eye of a man is pure, and whether the heart is true.

An infringement of this commandment bids fair to be the Sodom of modern civilization. Christian England, we are told, has 175,000 fallen women. Dr. Kerr Boyce Tupper declared that within a period of 8 years, 2,750 children between the ages of 11 and 16 were brought to the London hospitals suffering from the results of an unmentionable and degraded crime. A multitude of men far more responsible for this awful condition of affairs than unfortunate women, were wined and dined and moved in what was called good society. What is true of England is true of America. New York has been disgraced by political vampires. Chicago is harassed by the red flag of socialism. San Francisco by an epidemic of lawlessness and Milwaukee noted for her beer. But where is the city that is not infected with the loathsome trail of unchastity? What has become of heart purity?

Straws show which way the wind blows. So certain prevailing conditions and customs of the people unerringly indicate the mind of the people in regard to this commandment.

The modern theatre is a school of vice. There is

scarcely a *paying play* on the boards but that is nasty thro' suggestion. No one class of people frequent the divorce courts equal to actors and actresses. Nat Goodwin, a prominent actor, has just married his fifth wife. And the same newspaper item that announced this also mentioned the fact that another prominent actor had just married his fourth wife. With that type of people, the marriage relation is scarcely a binding civil contract. We believe that a progressive polygamy is as bad as a simultaneous polygamy as is practiced by the Mormons. Back of that sort of a divorce is free love.

Unchastity is the fruit of the modern social dance. It is unclean, and its votaries know it to be so. We believe that the time will come when the church will be driven, thro' sheer necessity, to place a ban upon any sort of dance. The church has been looking upon the modern dance with good-natured complacency. But the lowest and vilest have taken possession of it. It has become the popular amusement of the back-room of saloons, and of Sunday excursions, and of vicious resorts. Some of the worst forms of dances have been introduced into public functions, and social affairs until churches have become alarmed and parents have become alarmed for the safety of their children. And certain denominations heretofore indulgent have placed a strict ban against the dance. Other denominations will be compelled to take up cudgels against it.

One would think that women, themselves, would be tremendously sensitive about comments they hear men make about the modern woman's dress. Then the modern newspaper and magazine are not at all chary in serving up their criticisms. And the cartoonist makes the modern style of woman's dress an easy mark, and the

butt of ridicule. If women are concerned or sensitive over these criticisms, they do not show any evidence of it. They are fully aware that the modern style of dress subjects them to the criticism of men. But some apparently court that criticism. We believe that the half-dress of society women and the modern tight-fitting suit is responsible in no small degree for the rising tide of unchastity. It surely cannot be that the modern woman favors this. The Chinese say, "Chinese women wear their clothes to conceal their form; American women wear clothes to reveal their form." The low-cut dress, the split skirt, the tight-fitting garment, all are baits to unchastity, so long as men are men. We hold no brief for the garb of the Salvation Army girl, nor for the plain bonnet of the Quaker. We would not have our attractive women wear a meal sack for a dress, nor a sugar scoop for a bonnet. We want her to have an attire that is not only beautiful and artistic, but also modest and becoming.

Then what shall be said of woman's work. It is the day of her independence, of her emancipation. She has entered practically every profession. We find her everywhere. Diligent in earning her own livelihood. All this is well. But it is also the day of her peril. With these new conditions come menacing dangers. The two sexes are constantly thrown together. In the office of the lawyer, and of the banker, and of the merchant, we find them, as well as in our stores and mills and factories. Dr. Kerr Boyce Tupper received the following, which was embodied in a letter sent to him, while pastor of the First Baptist Church, Denver: A young lady, who was employed in one of the large stores in Denver, complained to the proprietor that she could not live on the wages

he paid her. And he answered her by saying that there were plenty of men who would assist her. A well-known lawyer, name of street in Denver given, and a well-known physician, also name of street given, each insulted his stenographer before she had been in his office a day.

And now the plea is made that women ought to have the privilege of voting. Taking her out of the sacred precincts of the home and placing her among the rabble and the crowd. Electing her to office, where again she will be thrown in constant touch with the opposite sex. Chivalry for womanhood bids fair under modern complex conditions to pass into innocuous desuetude.

Why should there be such a distinction between an unchaste man and an unchaste woman? Who is responsible for this double standard? We fear that woman forgives the man, but frowns upon the woman. Cæsar's wife must be above reproach, but Cæsar,—well let him be base and cruel and unchaste, society will welcome him. Is that right? Is it fair? If the unchaste man be welcomed to our homes, why not welcome the unchaste woman. If the one be banished, then banish the other. Many a poor, weak woman has been cast out helpless and heartbroken, from all circles of society, until in despair she has taken her life, while the man, far baser than she, is pardoned by a frivolous society. He is made welcome to drawing room receptions. Fashionable mothers, who have daughters of marriageable age, gladly introduce their daughters to him. In fact he never lacks for attention thro' a long and sinful life. Some poet, we know not his name, has given to the world these lines:

"There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool, and the heart keep quiet
When the blood is a river that's running riot?
And boys will be boys, the old folks say,
And a man is the better who has had his day.

The sinner reformed, and the preacher told,
Of the prodigal son who came back to the fold.
And Christian people threw open the door,
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand,
And the world strewed their pathway with blossoms
abloom,
Crying, 'God bless ladye, and God bless groom.'

There was a maiden who went astray,
In the golden dawn of her life's young day.
She had more passion and heart than head,
And she followed blindly where fond love led.
And love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in.
The preacher prayed that she might be forgiven,
But told her to look for mercy—in heaven.
For this is the law of the earth we know,
That the woman is stoned, while the man may go.
A brave man wedded her after all,
But the world said frowning, 'We shall not call.'"

Unchastity is the worm that is eating like a canker at the vitals of our government.

It is undermining the modern home. If the book of eternal record could be opened, and we were able to see the awful effects of the sin of unchastity upon the modern home, we would be horrified at the revelation. Hearts once loving and true to each other. Homes once beautiful and fair. Women once happy and contented. Now in despair. Eyes are tearless, for tears refuse to come. Hearts broken, for hope has died out. What a villain is the home-breaker! He who breaks up a home, commits an awful crime.

Unchastity! It is eating out the heart of the nation. He who is unchaste is an enemy to the state. A prominent author declares, "That such a person ought to be imprisoned by the courts. It is an act of treason to allow such a person to go free. The greatness of a nation depends upon the purity and strength of the people." Unchastity! Its blighting touch reaches as high as heaven and as low as hell. It was the undoing of proud Assyria. And Persia, we are told met her Waterloo thro' the consequence of the same sin. And cultured Greece also fell. And it was the undoing of mighty Rome. And America! "America, the gem of the ocean." What remains to be said of her? The last word has not yet been written. May her people cherish that heart purity, so much to be coveted, that will insure her strength of character, and bring upon her the blessings of God.

8

THE GENTLEMAN THIEF

Thou shalt not steal. Ex. 20:15.

THE GENTLEMAN THIEF

This commandment is generally associated with the burglar, the lawless hold-up on the lonely road, and the safe-cracker. But it has a wider significance. We are living in a day when it would seem as tho' but slight regard were paid to this commandment. Almost every day we read of the theft of a bank cashier, or of the peculations of a bank president, or of some gross dishonesty perpetrated by some monstrous corporation. And altogether too often the one caught red-handed with the "goods" on, is a trusted official of the church. The regular term "thief" is seldom used. Some other word not quite so nerve-racking is called into requisition. But the word that fits the case, like a glove on the hand, is the blunt word "thief."

James Russell Lowell says:

"In vain we call old notions fudge,
And bend our conscience to our dealing,
The ten commandments will not budge,
And stealing will continue stealing."

There are three ways of obtaining the property of another. The first, is as a free gift. But he who receives such a gift has the right to suppose that it has been prompted by esteem or love. Then one may honestly earn the property of another. In that case, the supposition is that money or labor or both have been expended. He who has parted with his property has been benefited by the money or labor of the other. The third way of coming into the possession of the property

of another is thro' theft. In this case there would be no love lost by either party, and no honest labor has been expended. Paul wrote years ago, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good." Eph. 4:28.

Some modern methods of stealing are sufficient to give some folks a pretty severe jolt. There are those who seem to think that when God forgives sin he also forgives debts. A certain woman received quite a shock to her self-respect when, glancing over the shoulder of a grocer, she observed an old account of hers, and opposite her name these words written in red ink, "No good." Unlike Belshazzar she needed no one to interpret for her.

Most parades are interesting and attract quite a crowd of people. But we have in mind a parade that would be both grotesque and fantastic, and many people would be interested in it. Suppose all the articles of furniture and suits of clothing and dresses representing unpaid dressmakers' and millinery articles, none of which had been paid for, were suddenly endowed with life and at a concerted signal, should march out of the homes of the people and all unite in a parade. Would not that be a parade worth seeing? We would find in that parade bed-room suites, and sewing-machines, and desks, and stands, and tables, and knives, and forks, and china sets, and dinner sets and bicycles, and now and then the honk of an automobile. A brief announcement of that sort of parade would attract the greatest crowd that ever gathered to witness one anywhere. Would not the interior of some houses look queer after that? Would not some pretty highly respected people look queerer? Here would be one trying to keep a set of false teeth in his mouth,—teeth working frantically to get out to join in

the parade. Here another having something of a scrap with his tailor-made suit which was making vigorous effort to "get off" and join in the procession. One of the things that God does not do is to forgive one's honest debts when he forgives sins.

Then adulteration, fraud, misrepresentation, dishonesty, in fact it matters not under what guise, sharp dealing is practiced,—it means theft, pure and simple in the last analysis. He who buys has not received that for which he paid and he who sells receives pay for what he knows he never delivered. The story is familiar of the fable of the four flies. One lighted in a sugar bowl, prepared to enjoy a feast, but it was so adulterated he grew sick and died. Another determined to have a meal on the syrup-can, but he died too, for a like reason. The third perched on a can of milk and drank to his fill, but because of fatal adulteration, he died. And the fourth said, it is no use trying to live longer. There is nothing we can eat with safety, so I might as well end it all first as last. So saying, he lighted on a dish of fly-poison. But instead of falling dead, the fly-poison was so much adulterated that he grew fat on it. Prof. Walter Rauschenbusch, in his book, "Christianity and the Social Crisis," says, "They sell us fruit jam without fruit; butter that never saw the milk-pail; potted chicken that grunted in the barnyard; all wool goods that never said 'Baah,' but leave it to the buyer to say it. If a son asks for bread, his father will not offer him a stone; but ground soapstone is freely advertised as an adulterant for flour. Of the total amount paid for food products in the United States in 1906, \$1,750,000,000 is paid for adulterated or misbranded goods, said Senator Macumber, in a speech in the senate. Today the total amount

would easily reach \$3,000,000,000; or in other words our people would annually pay for fraudulent and adulterated goods enough to pay the national debt thrice over."

The United States mails furnish another lucrative field of operation for the professional fraud. According to the report of the Postmaster General for the fiscal year ending June 30, 1913, there were 304 persons convicted, charged with using mails for fraudulent purposes. An altogether too confiding American public lost thro' these swindling operations in one year an amount estimated at \$11,967,106. When one thinks of the swindlers who were not detected and that this was only one phase of swindling operations, it makes one sick at heart.

One can steal by means of the yard-stick, or the scales. He who pays for twelve inches of cloth and receives but eleven inches is short one inch. The merchant, however, has pay for the inch which his customer did not receive. That is theft. The report of the Sealer of Weights and Measures is interesting but not very edifying. Some honest merchants may not have known of the condition of their weights and measures. Yet for how many long years has a long-suffering public been filched by those thus dishonest. And had not the law stepped in, the practice would still be going on. Some excellent laws have recently been placed on our statute books, which benefit the general public. But it can scarcely be considered a compliment to the business integrity of the present day to make men honest by law. While a few dollars are thus taken from the pockets of the patrons of small shops and stores, huge trusts have been robbing the public by the million for years. An instance will suffice. We are told that the Milk Trust

in New York squeezed the farmers down to $2\frac{1}{2}$ cents per quart for milk delivered at the station, and charged 10 cents per quart to the mothers of the poor. It paid dividends of 22% on its highly watered stock. An official investigation revealed the fact that 2,000,000 quart bottles used by the Milk Trust were short in measure. The people, therefore, were charged for 14,000,000 quarts of milk that were never delivered. A clean steal of \$1,400,000 from the pockets of the poor in one year. Not a man was arrested, indicted or sent to jail. If a poor man had stolen a loaf of bread for a starving child, or a Christmas toy for his baby girl, at the holiday season, he would have been railroaded to jail for thirty days.

What sort of a thief is the most dangerous thief? Not the kind against whom you lock your doors and windows. Not the miserable sneak thief, or chicken-thief, who gets off with a few pennies' worth of property. A man can be a thief without cracking safes, picking pockets or entering homes. The worst kind of a thief today is the gentleman thief. The thief who "smiles and smiles and is a villain still." The man who enters your drawing room. Who has the manners of a Chesterfield. Who may possess an excellent education. The man dressed in purple and broadcloth. He is the most dangerous thief. While the sneak thief walks off with a few pennies' worth of property, the gentleman thief has robbed you of thousands. The gentleman thief would not stoop so low as to pick somebody's pocket, or steal chickens, or pay a nocturnal visit while the occupants of the house are in the embrace of Morpheus. He lays for bigger game. He has no conscientious scruples in appropriating to himself thousands of dollars, which he extracts from others, thro' false representation or plau-

sible lying, or chicanery, and trickery. The sneak thief is a model of heroism in comparison with the gentleman thief. The sneak thief runs the risk of having his anatomy perforated with shot or bullets. The gentleman thief runs no such risk. The gentleman thief has changed the eighth commandment so that instead of reading, "Thou shalt not steal," it reads, "Thou shalt not be found out." How does he operate? He preys upon the public in the person of a swindler. It is true, he does not have this printed on his visiting card. How dreadful this would look:

MR. U. CATCHEM
associated with
MR. I. CHEATEM

Swindlers, representing the most reliable
Bogus Companies in the United States.
Special attention given to widows having
money they wish to part with, and other
gullible "easy marks."

But these men who live by their wits do not advertise their game that way. They live by filching the other man. And then they never own any property themselves, and when they make off with stolen property, it is in such shape that they are immune to the law. The sooner the general public stamps and brands all such swindlers, the better. An all too confident public has been preyed upon by these swindlers altogether too long. Swindlers who live in fine houses and dress in swell clothes and ride about in automobiles.

What is needed today is the searchlight turned on this

eighth commandment, giving it a modern interpretation, so that these men, like Judas Iscariot, shall go to their own place. And that is being done. Men heretofore in high places, almost immune to all law, have been suddenly hurled from their lofty pedestal and by rather a rapid transit method, have found themselves transported from palace to prison. Froude once said, "Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham." Of course that is true. The church has been made the nesting place of gentlemen thieves altogether too long. They should be routed hip and thigh. We wonder how the church has been able to profit as she has, with this equilibrator dragging her down, and retarding her progress.

It is important to make a living. But it is far more important to make life. There are those who are a success in making a living, but a failure in making a life. A business man is confronted with two thoughts. First, Will it pay? Second, Is it right? The last thought is generally waved aside, for he reasons, Business is business. Expenses are heavy, and must be met, and I must live and support my family.

Contrast this sentiment with that of a mother, who stood at the breakfast table and cut the last loaf of bread for her little family. The oldest son asked her why she wept and she said, "My son, your father has been dismissed from his situation because he would not lie, and we have come to our last loaf, and I want you to grow up to be just such a man as he is." That lad grew to be a man and related that story, related it with pride. Gloried in the manhood of his father. That father believed it was greater to make a life, than to make a living.

When a man dies, the first question usually asked is, "What was he worth?" We usually sum up his real estate and personal property. We estimate the value of his stocks and bonds. We find out how Bradstreet or Dun have rated him. But after reflection, we easily conclude that it is not so much what a man *has* as what a man *is*. After the Chicago fire there were business men who lost everything, but who started in business again at once. They had no money, but their credit was good. Their record was their bank account. They drew thousands of dollars on what they had been. No wonder Sam Jones once said, "That God will take care of an honest man, if He has to put the angels on half rations to do it." Character does not depend on the house we live in, but rather on who lives in the house.

9

THE POISONED TONGUE

Thou shalt not bear false witness against thy neighbor.
Ex. 20:16.

THE POISONED TONGUE

A poor man's capital is his reputation. In considering a question of this kind, it is necessary that we carefully differentiate between character and reputation. Character is what one really is. It fits as snugly as the skin to the flesh. Reputation is what people think you are. Men have lived and died of a broken heart because they have been misjudged and misunderstood. Their true character has never been truly known. No one can touch a man's character. It cannot be blackened in any way from without. The only way it can be soiled is from within. The keeper of the citadel must unlock the door, throw down the bridge over the moat, and allow evil spirits access to the citadel. Reputation, however, is blackened or attacked from without. It is open to the assault of every passerby. There will always be plenty of people on the highway of life armed with all sorts of missiles ready and eager to attack. When a poor man is robbed of his reputation, he has been robbed of his working capital. In the eyes of society he is impoverished. This commandment is intended to serve as a hedge round about a man's reputation. It is thrown about every one. In the face of this commandment let no one say it matters not what others may think or say of them. It matters not so far as the character is concerned. It matters much so far as one's reputation, his working capital, is concerned.

He who speaks the truth concerning the hypocrite, the dishonest man, or the unchaste, does not break this commandment. There are times when it is necessary to know the truth, not only for one's own protection, but also for the protection of one's own family, or for one's

protection in the world of commerce. When a Judge pronounces sentence upon a person who has been convicted of some crime, and excoriates him with hot invectives, he has not infringed upon this commandment. He has but spoken the truth. If the culprit has any sense of shame left in his breast, it will manifest itself as he listens to the burning words of his Judge. He knows every word spoken is the truth, and that he has deserved every word. It was the truth that cut, not a false testimony. A bad coin cannot be counterfeited. Neither can a bad person be slandered. There would be no false witness. It would be the truth. In fact, he who gives an unchaste person, or a dishonest man, a clean bill of moral health, is to be severely censured. Such a person would be an enemy to society. Furthermore, he who would recommend a person known to be absolutely unworthy of such recommendation, out of friendship for the person, is untrue to himself, and is an enemy to the safeguards of society.

The poisoned pen may produce a great deal of unhappiness. An anonymous letter in which the most venomous things are said, and in which the most cruelly suggestive things are said, and in which statements are made which, if true, would be sufficient to wreck and ruin the peace and happiness of any home,—such a letter would be a menace to the peace and welfare of any community.

But what havoc the poisoned tongue creates. How much unhappiness does it produce. What deadly fire-brands and death does it spread abroad. That mode of warfare is most brutal where the combatants are hand-to-hand. Where cavalymen charge into the ranks of an opposing army and cut down with sabre and sword, and pierce to the heart with the bayonet, and trample men

down under the iron-clad hoofs of their frenzied chargers. But that is the method of the poisoned tongue. The individual is singled out. No form of injury can possibly be more hurtful. He who slanders, invents a lie, publishes to the world a lie, which sticks, and thrives, and multiplies, and ruins. He has wrecked and ruined one's working capital. Shakespeare sums it up after this fashion:

"He who steals my purse, steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
And makes me poor, indeed."

The poisoned tongue begins its work in rather a humble way. He usually begins as the silly gossip of the small village. He has a craving appetite to know what everybody else is doing, and then fly to the next door neighbor and eagerly tell about it. The nose is flattened against the windowpane so often, eying passersby, and the next door neighbor, that one wonders if there are no important duties in the home compelling attention. Such a village gossip supplies the place of the country newspaper. A sort of an associated press on a small scale. From the rather harmless village gossip we finally get the tattler. This is of a more venomous order. The tattler is as poisonous to the peace of a community as arsenic to a man's stomach. Bishop Hall says, "The tongues of busybodies are like the tails of Samson's foxes, they carry firebrands and are enough to set the whole field of the world on fire." The tattler is one of the "little foxes that spoil the vine." But the tale-bearer or slanderer is worse than either of the first two. The word in the original means a trafficker, or a peddler. Just as a

peddler carries about with him his pack of goods on his back, going from house to house and exposing them for sale, so the tale-bearer is one who picks up stories and reports about other people's affairs, carries them from house to house to exchange for slander. The tale-bearer is a typical peddler, and, unlike the ordinary pack peddler, this one's pack never decreases.

Life is most rosy to the owner of the poisoned tongue, when he can feast and flourish on the blemishes and weaknesses of others. In a world of beauty, of flowers, of birds, of golden sunsets, of good men, and good women, he prowls around ash-heaps and garbage barrels, and in the lowlands and the bogs and the swamps. He spends a lifetime hunting out flaws and blemishes of other people. He knows every diseased member, and every raw spot, and instead of pouring in a mollifying ointment, in fiendish glee he rubs in an acid. He carries about with him a miniature scales; he places everybody on them, and both weighs and measures them. Then, instead of spreading abroad any good points he may have discovered, he spreads broadcast any blemishes or weaknesses. Thus they go thro' life picking flaws, stinging like hornets, buzzing like mosquitoes, and as disturbing as a grain or gravel in the shoe, or sand in the eye. Dr. Hillis says, one who goes thro' life, seeking out the evil only, has an ear that may be compared to a broom, sweeping together the faults and frailties of the community, and a tongue that may be compared to a scavenger's cart to carry the filth thus swept up from house to house. What filth diseases do, that and more the owner of the poisoned tongue can do. We read that 200 years ago the untamed savage of the forest would stick wild thorns in the body of his victim, and then set fire

to them. That was horrible. But the owner of the poisoned tongue is even more cruel than that, for the fires he kindles never go out, and his thorns, his matches, and his victims are inexhaustible.

Generally speaking, laws placed on statute books are not retroactive. That is, a law which makes such and such an offence a crime, yet it would not react on the one who had committed the offence prior to the enactment of the law. International law protects nations in this respect, as well as individuals. It is excellent in principle. But there is one place where it does not obtain. There have been those who have sinned in the past, and try heroically afterwards to live a life beyond reproach, but the man or woman of poisoned tongue constantly digs up these "buried Johns" and parades them before the public view, with the avowed purpose of injury. There are those who are constantly raking over a person's previous record for public inspection, in a most uncharitable manner. In the game of politics this is one of the most trenchant, as well as cowardly, weapons the opponent uses. The principle is fiendish. Laws on statute books would protect him. But who is immune to the attacks of the person of poisoned tongue? He who falls to rise again must run the risk of running afoul this human wretch. This is bearing false witness, for such malicious reports do not square with the record of the man or woman as they now are. God forgets. Why cannot man? God forgives. Why cannot man? God's word says, "I will cast all thy sins behind my back," and again, "As a thick cloud, will I blot out all thy transgressions." Dr. Parkhurst tells the story of a young woman who had fallen. She met Christ at the altar of a church, and was forgiven. She procured an

honorable position. Enemies whispered her previous life to her employers. She was discharged. She sought and found honorable employment elsewhere. But her enemies with poisoned tongue were still hot on her trail. And again she was discharged. She tried a third time. With the same result. What could she do? In which way turn? In Bavaria—not Christian England or America, but in Bavaria—when a man has been convicted of a crime, and has by imprisonment paid the penalty, he who speaks or writes of that man's crime is himself punished as a criminal. This is retroaction as protecting a man from the assaults of the poisoned tongue. Are repentant men and women never to have a second chance? There are those who talk about a second probation, or a second chance in the life to come. Why the necessity for this, when uncharitable people refuse to give a man or a woman another fair chance in this life? If you bear *true witness* for your brother, you will charitably bury the past record of one who is honestly trying to do his best, and speak of present honest endeavors.

The sin of bearing false witness is tremendously prevalent. Perjury is a serious offence, punishable by the law. Why should a man need to subscribe to an oath that he will bear true witness? Then with what trite significance is the oath administered in many a courtroom, and elsewhere. But slight significance can be attached to it, on the part of those to whom it is administered. No wonder the modern witness chair has become in many instances a veritable nesting place for the hatching out of lies.

Then suppose a dictograph took down the conversation of ladies at an afternoon tea-party, or at a meeting where women congregate to do charitable and philan-

thropic work, or even at a church society meeting. What a revelation if each one was presented with a copy of the conversation of every person. How many times the significant question is raised, "Have you heard what they are saying about Mr. —, and they say Mrs. — is connected with it in some way?" A negative answer. Then comes a suggestive shrug of the shoulder. "Well, *I* will not say anything about it—the least said the better." But enough has already been said. Firebrands have already been scattered. Inflammable material is all about. And before the sun goes down that night a reputation has been seriously damaged.

"A whisper broke the air,
 A soft, light tone, and low,
 Yet barbed with shame and woe;
 Now might it only perish there,
 Nor further go!

"Ah me! A quick and eager ear
 Caught up the little meaning sound;
 Another voice has breathed it clear,
 And so it travels round
 From ear to lip, from lip to ear,
 Until it reached a gentle heart,
 And that it broke."

There are express trains that travel at terrific speed. The flying machine goes even faster. But a word travels so fast it can never be overhauled. The poisoned word which darts forth from the poisoned tongue travels with the swiftness of the lightning. Counterfeiting is a serious

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business. But a counterfeit coin may be detected, and its circulation cease. Not so the poisoned word.
"Boys flying kites may draw in their white-winged birds,
But you can't do that when you're flying words,
Thoughts unexpressed may sometimes fall back dead,
But God Himself can't recall them, when once they're
said."

10

UNHATCHED ACTIONS

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20:17.

UNHATCHED ACTIONS

The tenth commandment we usually pass by as of least significance. In approaching this we have felt that we could at least hold up our head with a certain amount of self-respect. As we have approached the other commandments it has been with an air of concern, but this one with rather a light heart and a high head. And lo! what do we find to be true? We find that the breaking of this commandment has preceded the breaking of any one or all of the others. Run thro' the gamut of the other commandments, with this as your guide, and you will find that *covetousness* has preceded the infraction of all the others.

The Bible warns against the spirit of covetousness. It cites numerous instances of those who were governed by a covetous spirit, but it fails to mention the name of any person who ever recovered from it. He who is covetous generally remains so to the day of his death. Covetousness is as old as the human race. It proved to be the undoing of our first parents, for Eve coveted the wisdom that was to be procured, as she was told, by eating of the fruit of the forbidden tree.

This commandment refers primarily to the secret chambers of the soul. It has to do with the *thought*. It becomes so interwoven and interlaced in the entire nature of man that it may be said to become his chief consuming passion. We do not find any law against covetousness on our statute books. A human being could scarcely legislate against that. An officer of the law could not tell when there had been an infraction of the law. A lawyer will try to unearth a motive that prompted the committal of the crime, but if the motive have not

blossomed into the overt act, the law cannot touch the man. That is, there is no law against an unlawful motive merely. For a man could break that sort of a law many times a day, and no one would be any the wiser, unless it cropped out into the overt act. God's probe goes deeper than a man's. He *can* and *does* legislate against *mind* sins. The probe in this commandment penetrates the secret chambers of the soul, and lays bare the inner life. The spirit of covetousness does not remain long, merely an insatiate desire, or yearning for something, lying buried deep in the hidden and inner life, where no one could possibly detect it. Sooner or later it breaks out into the overt act; and "actions in the egg" are hatched out.

What an unseemly scramble is frequently made, not only to keep up appearances, but to ape the manners and customs of the idle rich, and the "near" rich. There are those who make themselves frantically miserable in their efforts to put on style, many times at the expense of other folks. "The masses are limping after the classes." Covetousness is responsible for the tendency in modern life to live beyond one's means. A fine watch and chain—but how would they look on the old vest? A new hat—but look at the suit. Patent leather shoes—but the hands ungloved. A fine new house—but what furniture! We are told that no class of tradesmen are called upon to do a larger credit business than the merchant tailors. A single glance at their books would almost convince one that many respectable folk in the community were too poor to pay for their clothes. The passion for fine dress is one of the evils of the present day. The microbe, passion for dress, is inoculated in the breast of the youngster at an incredibly early date. Living beyond one's

means leads to the divorce mill, as it effectually strangles the affections of husband and wife by ribbons and furbelows, or leads to bankruptcy. The insane passion to keep up appearances with the other family, or if possible outdo them, is a microbe of the twentieth century. When an automobile comes in here, one must go in there. If necessary, a blanket mortgage will be lodged against the house and furniture. An accident occurs. And the automobile is dumped on the scrap-heap, and the family moves out, into less pretentious quarters.

We need to get our ear close to God's word that we may hear the truth. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor *thieves*, nor covetous, nor *drunkards*, nor revilers, nor extortioners shall inherit the kingdom of God." Where do we find the covetous placed? Midway between the thief and the drunkard. The thief we lock up, and the drunkard is an outcast to society. We look upon intemperance as an appalling evil. But more is said in the Bible against covetousness than against drunkenness. It is the sin of respectable people. For it is the sin, generally speaking, that cannot be touched by the law. Why should it be respectable to be covetous, particularly when we find it in such poor company? Look at the triplets that are generally found together—*stealing, lying, covetousness*. "The covetous person is a thief in the shell, the thief is a covetous person out of the shell." Let a covetous person see something he very much desires, and it will not be long before he breaks thro' the shell, and comes out with the goods on. He who lives beyond his means lives a lie. He is doing what he

knows he cannot afford to do. He is making a false impression upon the world. He is tagged all over with falsehood. The tag is on his jewelry, and on his carriages, and his automobile, and on his wife's costly gowns, and furs, and elaborate housefurnishings. It would seem as tho' one must have poor satisfaction in wearing lies, and eating lies, and in riding about the country on four-wheeled lies.

Extortion, graft, covetousness,—they all run into each other. In modern economic social problems, covetousness is the root of the evil. Charles Kingsley in his work, "The Saints' Tragedy," tells the story of a mob that had gathered around the gateway of a castle. The mob cries, "Bread, bread, bread! Give us bread; we perish." Just at that time a merchant appears with mules loaded down with corn. But what does the famished crowd hear him say? He wants three times the value of the corn.

"Not a penny less.

I bought it on speculation,—I must live—
I get my bread by buying corn that's cheap,
And selling when 'tis dearest. Mass you need it,
And you must pay according to your need."

That was cornering the market on corn in a small way in the middle ages. We hear something about cornering the market on corn, or wheat, in a larger way. Mules do not figure in it at all. "The public be damned," once said a railway magnate; and that has been the principle of the modern extortioner, whether on a small or a large scale. The public is beginning to be aroused. An aroused public conscience is actively at work today, bringing to light the evils that are at

work in the commercial world, as well as in the political world. Many extortioners and grafters have already taken to the woods, and not a few have been taken to places not especially recommended for broken down nerves. Covetousness has always been an evil. The covetous man will always be in evidence. How to cast out the devil of greed, that is the problem. Jesus had to meet it in His day. We have to reckon with it today.

A glance at the Scriptures will convince one that tremendous havoc has been wrought by the spirit of covetousness. Eve coveted the forbidden fruit, and lost Paradise. Lot coveted the rich plains of Sodom. He gained wealth. He became a prominent citizen and official of Sodom. But his gain did not stay with him. Everything is on the wrong side of the ledger column. After spending a score of years in the city he had to take to his heels to save his life. He lost all of his belongings. His wife lost her life. His daughters lost their husbands. And he was written penniless.

Balaam is called a false prophet. But he was a false prophet only in the sense that he allowed the spirit of greed to get the better of him. His prophecies rang true. For a while he successfully overcame the temptations that swarmed around him, because of his covetous soul. But finally he was overcome. But Mr. Moody says, he went to hell backwards. His face was set in the direction of the heavenly city, while he backed into hell.

And what of Gehazi? He saw the opportunity for personal enrichment. True the price to pay was falsehood and deception. But what were these in comparison with the gratification of his covetous soul. He won in the deal. But the paymaster from the Lord soon

came around and he became a leper and an outcast the balance of his life.

And there was Achan. The steps leading to his fall, progressive. "I saw—I coveted—I took." Yes, the Babylonian garments became his. They were his and they were not. The high constable of the Lord soon put him under arrest. He was led forth and stoned to death.

And what shall we say of Judas Iscariot? Covetousness got the better of him. He bartered away his Lord and Master for a mere pittance. The 30 pieces of silver passed into his possession. But after he had obtained possession of them, he could derive no comfort from them. Life became a burden, and he ended it all by committing suicide.

And these instances could be multiplied of those who were overcome by the spirit of covetousness. But the result is always the same, sooner or later. A covetous spirit burns out all the finer qualities of the soul. Even money given to the Lord is doled out in a gingerly way, the giver deriving no joy in making his gift.

What a scramble for money in these days. What an unseemly wrangle often occurs over a will. Families are estranged for life. Brother at enmity with brother and sister with sister. What is the difficulty? Money. Money more precious than the affection of relatives.

Who has not found himself at some time or other in the inner or hidden life, actually coveting something or other. Paul himself confessed, "As touching the righteousness which is in the law blameless." But when he examined himself in the light of this commandment, he seemingly paused and hung his head in guilt and confessed that sin wrought in him, "All manner of covet-

ing." Some may be and are "blameless" as touching the other commandments, but who can say he has never desired forbidden things. Before this tenth commandment we must throw up our hands and surrender. Sin has outgeneraled us at last. Here we meet our Waterloo. We met it when we least expected to. In that which seemed the least significant. Thus the commandments without Calvary leaves us the victims of despair. We plead guilty at last. But thanks be unto God, there has been a fountain opened in the house of David for sin and uncleanness, and into that fountain we are permitted to plunge. He who makes the plunge, according to the conditions prescribed in the gospel, will find to his supreme joy, that he has been cleansed just as efficaciously spiritually, as Naaman, the leper, was made whole physically. "Tho' your sins be as scarlet they shall be as white as snow, tho' they be red like crimson, they shall be as wool."

JAY 4 1921

Merry Christmas
to all who are
kind and true



